5: Nadel E-5 (1934-1936) 1947
FF52 Nupe FF52
Kede

like the other inland villages of Nupe, paid a certain annual money tax, assessed per village, which was collected by the *Kuta* and his delegates on behalf of the King of Nupe. The tax which the Kede themselves paid, on the other hand, was of two kinds: first, there was the tax proper, paid locally, at the village to which one belongs. It was an income tax in the modern sense, consisting in a percentage of the money income of every canoe-owner (i.e. profits from trade and transport). Second, there was the *albarka* (lit. 'blessing'), a tribute voluntary but in name, which canoe-owners were expected to pay to the delegates at whose place they were stopping and doing business. The tribute varied in amount: in Jebba it amounted to a 10 per cent., in Muregi to a 20 per cent. duty on all goods bought and sold. Failure to pay meant forfeiting the permission to call and trade in the district. The delegate returned to the *Kuta* half of his revenue from the tax proper, and one-fifth of the revenue from the *albarka*. The *Kuta*, in turn, handed about one-fifth of his total tax revenue (including tax on his private trade and canoe profits) to the *Etsu* in Bida.

Jurisdiction. The modern system provides for a professional Mohammedan judge (*Alkali*), who holds court in Muregi, and to whom all legal cases from the district have to be submitted. Native Administration police assist him on the executive side. The courts in the capital, Bida, are higher courts and courts of appeal for Kede as for all other districts of the Emirate. Under the new system, chief and delegate are allowed no judicial and only a limited executive authority.

In pre-British Nupe the maintenance of law and order devolved in different degree upon all existing political authorities, the local delegate, the Kede chief, and the Emir of Nupe, in accordance with the nature of the offence. The local delegate could only deal with very minor offences of the kind which involves no restitution and only domestic punishment, if any. All other aspects of public security were regarded as being of direct concern to the State—Kede or Nupe. Even the smallest theft came before the *Kuta* in Muregi; adultery, litigation about bride-price or inheritance similarly fell under his jurisdiction. Certain major crimes, on the other hand, were under the jurisdiction of the King of Nupe himself. The list of these 'crimes of the king' (as they are still called) comprises: highway robbery (including robbery on the river

5: Nadel E-5 (1934-1936) 1947
FF52 Nupe FF52
Kede

634 highways of the country), homicide, seduction, and the crime *lèse*
674 *majesté* ('abuse of the king', in Nupe phraseology). In securing
693 criminal, the *Kuta's* own men would act as a police force; if
the crime came under the heading of a 'king's crime' the same police force would take the prisoner to the capital, where judgement would then be passed upon him by the king and his councillors.

634 We can say that with the exception of offences against kinship
693 rules (e.g. the incest taboo) and offences against religious rules—the various religious rules of the *kintsoʒi* which were of no concern to the Kede rulers—no serious breach of established rules of conduct was left to private settlement or to the informal sanctions of 'public opinion'. The comprehensiveness of the claims of the Kede State to enforce conduct within its boundaries must yet admit of one significant limitation: the Kede must surrender jurisdiction over certain major crimes committed in their territory to their overlords; they must, in other words, agree to a limitation of their autonomy in the interest of the Emirate at large. We shall presently encounter another aspect of the maintenance of 'law and order' in which the prerogative of the Kede chief must give way to that of the central government of the country, yet in which the relation between the two is, in the very nature of things, much less clearly defined: the territorial rights of the various subject groups which are united under Nupe rule.

634 *Territorial Rights.* The Kede, as the overlords of the *kintsoʒi*,
423 guarantee to their own subject groups certain corporate territorial rights. The semi-riverain *kintsoʒi*, as we have seen, derive their livelihood to a large extent from fishing in the backwaters and creeks of the River Niger. The fishing rights of the different *kintsoʒi* villages were upheld by the Kede rulers and enforced if need arose by the full military power at their disposal. Nupe kingdom equally guaranteed corporate territorial rights to its various subject groups. The Kede, as one of these subject groups, enjoyed these territorial rights with respect to their undisturbed possession of the whole riverain area.

634 But the presence of a strong and expanding group like the Kede
423 in the political framework of the Nupe State must invite conflicts
578 over the territorial rights of other subject groups of Nupe which are neighbours of the Kede in the river area. As the more recent history of Nupe shows, conflicts of this kind have frequently